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members and the organization of effort involved. It is to be expected, of course, that there is a great deal of variation at different seasons of the year, a fact which makes it impossible to describe farm activities without reference to seasonal change and the requirements of various crops. Nevertheless, the work round the house is constant and less variant than that outside on the "land," and for that reason it is significant to begin with it.

A typical winter day begins for the farm family about seven-thirty in the morning. At other seasons the family rises earlier, but the long wet days have reduced outside work to a bare minimum and confine the work of the family members within doors. To the woman falls the first duty of the day. She must rake together such live ashes as remain in the slaked turf fire in the hearth, put down new sods for the fire, and rekindle the blaze. This done, she hangs the kettle on the hook, making ready for the first tea of the day. For the rest of the day she must keep the hanging kettle ready, for at any moment of the day she may be called upon to serve a cup of tea to her husband, children, and all visitors. With the first tea comes breakfast, usually of bread, eggs, and milk. By the time breakfast is finished, the household is ready for its workaday existence. The farmer father and husband is dressed and ready for his daily tasks, in which he relies upon the aid of whatever grown sons may still be at home, and who now take their breakfasts beside him. Similarly, the farm wife and mother who serves her men, husband and sons, and stands by unwilling to take her place at the deal table before the window at one side of the kitchen hearth until they have eaten their fill, is ready to begin her daily round with the help of the daughters and young children of both sexes who wait their turns with her.

In the household the responsibility of day-to-day housekeeping belongs to the woman. Hers, too, is the care of the

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512 462 356 children. If they are of school age, she must dress them, feed them, and get them off to school. She does all the cooking and washing up after meals and keeps the teapot always ready. Each morning she sweeps the house, makes the beds, and so on. The clothes of the household are her care as well, and the indispensable and constant mending of them which rough wear makes necessary all falls to her lot.

This household work is familiar to us; the point of itemizing it is merely to make clear the confined sphere in which the woman's recurrent and indispensable duties fall.

512 462 356 231 234 But her work stretches beyond the house door. In the morning after breakfast she takes the milk buckets and milks the cows in the sheds in the haggard. This is merely one of the many trips she makes in and out of the kitchen doors for fuel, for water, to feed and tend the animals and the fowl. Her milking finished, she must bring the milk in and separate it. In recent years, more prosperous farms have been able to make use of the separator. If there is none, she must set the milk in large pans and allow the cream to rise. The whole process of the conversion of milk to butter is her charge.

512 462 231 After the morning milking and the feeding of her human charges, she must turn her attention to the feeding of the farm animals, especially the young ones. The cows and horses are not her province, but all the care of the calves, pigs, and fowl falls to her lot. She prepares a mixture of warm milk and grain for the calves, feeding them from a bucket. They must not be allowed to suck, as the milk is meant for human consumption. Then she boils a large kettle of potatoes over the fire for the chickens and the pigs, or takes them the leavings of the previous day.

512 462 [251] Before noon she hangs another kettle over the fire filled with potatoes for the use of the family. In season she adds white cabbage and nearly always includes a portion or two of bacon, some of it home cured in brine to resemble salt PORK.

pork. By the time this is ready, the men are in from the fields impatient for their dinner.

In the meantime the men have been engaged upon work of their own. The farmer rises when he hears his wife busy herself in rekindling the turf on the hearth. If there are sons, he wakes them. After that he goes to the cow barns in the haggard to inspect the cattle housed there overnight and tend to their wants in water and hay. After breakfast, if the day is fine, neither too bitterly cold nor too soakingly wet, he sallies forth into the fields to whatever work the time of the year demands. If he finds himself confined to the house, he still has plenty to do in house and haggard.

If he and his sons go to the fields, he probably returns about eleven-thirty for the noon meal, the heavy meal of the day. Long habit calls forth his hunger and identifies it with the house. Several countrymen have remarked that they never feel hungry away from the house but are ready to eat when they get inside. The dinner unites most of the family for the first time during the day since breakfast. Only the small children of school age are absent. Their share of the meal is often saved for them until they return about four o'clock.

As at breakfast, the men sit down together immediately, falling to the steaming plates of cabbage, bacon, and potatoes the woman sets before them. As they eat, she stands ready to refill their plates, talking with them about the morning's work and the news of the neighborhood. It is the chief time of family conversation. During the meal the woman has boiled tea and, when the men finish with their plates, she clears away and lays bread and tea before them. Sometimes there is a longer interval between tea and dinner, devoted to smoking and talk.

As before, the women and children do not eat until the men have finished. They take their places together when the men have left or have moved off to smoke an after-dinner pipe, an indispensable part of the meal for them,

dinner pipe, an indispensable part of the meal for them. The children may sometimes not come to the table but eat sitting upon the settle or the hearth seats. They are very silent children. They take little part in the family discussion between older members unless questioned directly.

After dinner the men return to their work. The women begin their household and farmyard tasks anew. The fowl have grown so hungry, meanwhile, that they are invading the kitchen and the woman must "hunt" them out of the house. From what remains of the pot of potatoes (which may often hold as much as forty pounds) she feeds them and feeds, too, the household pets. They eat what the family eats, though meat comes their way only upon special occasions.

This done, the woman's chores for the afternoon are much the same as those of the morning. Another large pot of potatoes, mangels, and turnips must be prepared for the pigs, more milk and grain mixed and fed to the calves, turf brought in for the fire, water fetched from the well, and rooms cleaned and swept, in an endless cycle of activity. Should the routine duties come to a pause, there is still always plenty to do in washing, mending, and knitting the clothes of the household. The woman's hands are never idle.

There is another important daily activity within the house. The great staple, bread, is baked daily into round cakes or loaves upon the "griddle," an iron tripod, on the hearth. The woman may bake at any time during the day and, if necessary, more than once. Even late in the evening, when the whole family is gathered round the fire, her last task may be to bake bread for late evening tea.

After four in the "evening" (as the countryman divides the day), the children arrive from school and must be fed. The woman sits down with them, talking over the happenings of the day, for children are important purveyors of news.

news. An hour or so later the man brings the cattle in from the fields, if they have been grazing during the day. He is ready for evening tea.

At that hour the work of the men is over for the day, but that of the woman goes on. She must prepare, serve, and clean up after the tea, and then go milk the cows brought in from the fields. Her work ends only with the separating that takes place when she brings her milk into the house. Even then, while the men may sit round the fire talking over the day's work or the affairs of the community, she is not idle. If the children need help in lessons, it is she who gives it to them. She puts them to bed, and, if she returns then to join the men at the fire, she continues with knitting and baking. When the whole family has finally gone off to bed, it is she who must close up the house at night and slake the fire in the hearth.

Work round and inside the house is continuous and varies very little from day to day and season to season. It involves a continuous activity by which the household group orders its life and fulfills its needs of nourishment and shelter in the midst of a carefully patterned regularity of habitual behaviors. What variation there is in the accepted pattern is itself confined to narrow range. Certain chores indispensable in the day-to-day habits of the people are divided among days of the week. One woman informant, a small farmer's wife in Inagh, gave as her weekly round a much more rigid daily division of tasks than is actually to be observed. On Monday she did the washing, on Tuesday the ironing, on Thursday she made butter, on Friday she went to market, on Saturday she got ready for Sunday, and on Sunday she went to mass and did as little as she could. Really, however, it is only on Sunday that there comes any serious alteration in the daily round.

Work in the land beyond the haggard and the house is less restricted and more varied. It has a greater range of

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512 activity over the farm and over the round of the year. Coupled with such greater variety, there is also a greater freedom of choice among necessary tasks. The necessities imposed by soil and climate permit a wider range of action and a less narrowly repetitious routine than do the ordered regularities of a household.

512 221 Yet within the greater range of activity there is still a constant and nearly invariant pattern of work. The progression of the seasons brings a recurrent demand upon the farmer in the care of beasts, crops, and the land itself. Each season brings a task which must be performed, begun, or ended if the farmer is to raise his produce successfully. 512 626 Similarly, the custom and rivalry of the community exert a further restriction upon his activity. He works within the influence of a long-established tradition of ancestral experience which has established for him the best dates for planting, for reaping, for breeding cattle, and for most of the tasks of his yearly round. The community holds that tradition in common, and the farmer is caught in the midst of a mesh of rivalries, competitions, and gossip in praise and condemnation, which binds him the more strongly to the accepted patterning of his yearly activity.

512 221 462 The seasonal rhythm of farm work reaches its lowest pitch in winter. Activity is confined to house and haggard. On bitter wet days little can be done beyond the haggard wall, but within it there is always a variety of necessary tasks involving care of farm machinery, implements, and buildings, and the housing and feeding of the cattle who cannot be driven to graze in the open field. In the house there is much that can be done. Harness can be patched, boots fitted with new soles, plates, and spikes, furniture repaired and occasionally new pieces made.

These tasks fall to the males of the household, the farmer father and his grown or adolescent sons. Any discussion of the annual round of farm work necessarily describes their

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labors, for all the tasks not strictly connected with the household fall in their province. We shall have occasion later to examine fully the sexual dichotomy of labor such a division of tasks represents.

For the countryman the Christmas season, from the beginning of Advent to Epiphany or "Little Christmas" (January 6), is the dead of winter. It is a period in which all farm work is at a standstill. The farmer has completed the last of his harvest and brought in the last of his potatoes from the field. The cattle are securely housed against the winter cold. The farmer feels himself free to sit round the house during the cold wet days and devote his season to holiday. The working day is at its shortest. Outside, the weather is usually unsettled, a cold rain falling on the sodden fields. It is for him as though the course of the year had stopped and were waiting, gathering its forces for the new year.

It is a period of great social activity in the local community. The very important religious ceremonies of the season call forth an intensified activity in the parish. There are constant visits back and forth; each house is ready to offer its hospitality to its neighbors; and the community gives itself over to dances, cards, talk, and calls. Not until the religious season closes with Epiphany does the countryman feel that the year begins anew.

With the beginning of the year, the cold uncertain weather with its succession of bitter wet days, leaving the fields too wet to work, does not end, but the Christmas season has marked the transition. The farmer must now make his plans for the spring planting, lay in his seed, repair machinery, and make ready for the season about to begin. On drier days he can busy himself in the field in cleaning ditches and drainages. In the evenings much of the conversation on visits and at home revolves round the coming planting, and both new and traditional experience with

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CHAPTER III

Family Labor

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AT crucial points in the annual round we have sketched out, the whole family lends its labor. Particularly at the turf making, the hay saving, and the potato planting, all members work together in bog, garden, or meadow. Though tasks vary according to age, sex, and relative status, the group works in a unison of effort in which a definite rhythm can be observed. Under the direction of the father, the husband and farm-owner, the variously divided tasks are correlated to the end in view. The periods of common effort in which all the family members, even to the children, are working in unison are also those in which the greatest speed is needed. At such times the pattern of daily household activity suffers; the regularities belonging to it are transferred to the field. Tea and bread, and perhaps sometimes heavier fare, make their appearance at the regular times, no longer within the house but on the edge of bog or meadow.

Within this concerted effort, a division of labor between the sexes and upon the basis of age appears. The division, however, is not confined entirely to farm work. It covers the whole field of the behavior of the individual. It divides obligations, duties, sentiments, and values of the group, and is enforced by the group. It pertains both among the members of the family groups and in the community at large. It controls individual action and attitudes and gives a standard

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of comparison between one's own farm work and that of one's fellows. The interests and the desires of the individual concur in large measure with the norm, and he finds reward and pleasure in it. He can rely upon similar obligations and duties toward himself on the part of others.

The greatest scope and variation in activity which we have seen to fall to the lot of the male takes its form in part from his relationship to the others of the household. On the normal farm there is an adult male farmer who is husband, father, and owner of the farm. Within the group he has the controlling role, subject to conventional restrictions of his authority. In farm work, as we have seen, he directs the activity of the family as it works in concert. In his special province he looks after and cares for the cattle, has full control over them, and takes complete charge of buying and selling them. He disposes of the income they bring in. But all this he is obliged to do in the interests of his wife and children. Should he fail to get a good price or prove a bad judge of cattle or handle them badly, his wife and children are entitled to a just anger against him.

As we have seen, all the work requiring heavy effort in garden and field falls to his lot. He makes and tends the drains, fences, barns, and shelters, which protect both cattle and garden produce. He works the fields and gardens with plough, mower, harrow, and spade. All the agricultural implements and the heavy work involved in their use and in the use of the horse are his province.

The produce which such work assures is his to be disposed of, as is all income derived from it. He may order it as he sees fit; yet his first charge is to the family he heads. The division of income between household needs and the demands of farm and livestock springs from his decisions; yet it is a matter of nice adjustment between himself and his wife in favor of the group as a whole. Custom and his own desire demand that he provide for his household to

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593 462 the best of his ability. Though he can make what disposal he will of the funds earned by the labor of the group, his wife and children can expect as of right that he shall make it for the family as a whole in which each member receives his share. For the work of his wife is complementary to his, and in its own sphere of as great importance to the livelihood and the organization of the family unit. While he may demand and expect of his wife that she fulfill her household duties, so may she demand and expect that he fulfill his in the management and working of the farm and in providing for herself and the children.

593 As regards income, all money derived from the sale of eggs and butter, the chief concern of the women beyond the house itself, belongs to her to dispose of as she sees fit. Yet the fruits of her labors are also subject to the needs of the family unit, husband and children.

462 593 The division of labor between the sexes arises within a field of larger interests and obligations. It is part of the behavior expected reciprocally of husband and wife. It is a functional element of their relationship within the family.

868 The training each sex receives from childhood in farm work reflects this fact. Each learns his or her part in farm economy, not as a vocational preparation but as a making ready for marriage. The boy acquires his man's skills and techniques for the farm and farm family he may head himself some day; the girl learns the woman's role as an integral part of her future state of wife and mother. Each learns to expect of the other not only the loving consideration of husband or wife but the proper skills in farm economy.

462 626 183 Among the small farmers this dichotomy of tasks assigned to the sexes in the economy of the farm family is more even than the reciprocal duties of husband and wife, father and mother. It is also an integral part of the personalities of all men and women of the peasant's own kind. One can get many expressions of attitude of this sort. They show that

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the division of labor between males and females is regarded as corresponding to the natural propensities of the two sexes. That a man should concern himself with a woman's work, such as the sale of eggs or the making of butter, is the subject of derisive laughter, while a woman's smaller hands make it "natural" for her to be a better hand at milking the cows.

Even when the communal labor of the family is demanded and women take their place in bog, garden, and meadow, a definite role is assigned them. Usually it is the lighter tasks which are known as women's work. There is no formal taboo confining a woman to women's work. Heavy work is merely felt to be a hardship upon her. At the potato planting the women do the arduous work of planting the sprouts which they have prepared, bending over to put them into the ridges prepared by the men. They do their share, if necessary, of cultivating, but they are not generally accustomed to the spade, which like the plough, the harrow, the mower, scythe, and turf "slan" is regarded as a masculine implement. At the potato lifting they go along behind the man who turns the potatoes out of the ridge with spade and plough, and pick them up. At the haymaking, the pitching, raking, and some of the building of the haycocks are left to them. But the mowing, especially where it involves the horse-drawn mowing machine, and the building of the rick in the haggard, are masculine skills. In all cases of field work of this sort the role of the woman is usually auxiliary. The same holds in turf cutting. The men do the actual cutting in the bog trenches, while the women knead the peat into briquets and pile it for drying.

The many attitudes and beliefs which surround this type of division of labor illustrate again the socially determined character of the distinctions and their genesis in the intersexual relationship. Just as the man's work is the harder, the more various, and the wider in scope, so the attitudes express a greater valuation of the men's work within the

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241 limits of the restriction. Thus on several occasions the
462 authors have heard men admonish a woman for interrup-
626 tion with such phrases as: "Woman, be silent while we
183 [men] are talking about ploughing." Ridicule and laugh-
461 ter greet suggestions that either sex busy itself with the work of the other, though in the case of a woman doing a man's work some of the praise bestowed upon surprising successes meets her if she does it well. There is also an entire body of popular belief and superstition surrounding the dichotomy in farm labor.

462 These beliefs and attitudes serve to uphold the conven-
593 tional division and to evaluate the necessary behavioral
183 specialization which is basic to the interrelationships within
626 the farm family. The connection between family status and labor performed brings about an identification between them. Ridicule and graver charges of unmanliness and unwomanliness can be brought to reaffirm the conventions against the offender in either sphere. Just as in the non-economic life of the family, behavior is enjoined upon members on the basis of sex, so, when the group acts in economic enterprise, different but complementary roles become conventional for each sex. The interesting point is the identification. For the farm family, farm work is as much a family matter as is sharing the same table.

462 Within the framework of the division of labor on the
593 basis of sex, there is another just as great division on the
561 basis of age differences. Though all the males of the farm family share the work which is regarded as the masculine province, there can be immediately observed great differences in the practice of the masculine technique by the male family members; the same can be observed in the feminine province.

These further divisions of tasks likewise reflect family status. They are part of the behavior expected of the farmer as a family member, and take their form in the complex of

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his relationship to his fellows within the group. The controls exercised among members in work and in the life of the family in general show themselves a constant pattern to be observed from farm to farm wherever one elects to examine the daily and annual rounds of activity.

Thus in any of the tasks which the group must perform in its economy, the division of labor between the adult farmer-father and his sons may be observed. The father is owner and director of the enterprise; in him the farm and its income are vested; in the community it is known as his and the sons are spoken of as his "boys." Thus in the draining of a field or the sale of cattle in a fair, the sons, even though fully adult, work under their father's eye and refer necessary decisions to him.

Perhaps the best method of illustrating this relationship is to present it from the point of view of the growing individual who takes his place in the farm family. He forms part of the productive unit which is his own family. The techniques of farming are passed on to him, and he learns them under the direction of his father, uncles, and brothers. At their hands he acquires the conditioning which will fit him to form a farm family of his own, thus to continue the traditional pattern. Naturally, his conditioning is more than merely technological; he gets on the farm the full training which makes him a member of his class and time.

The growing child ordinarily sees his father as owner and principal worker of the farm. When the whole family group of father, mother, children, and whatever other relatives may be living with them, works in concert, as at the potato planting, the turf cutting, and the haymaking, it is the father who directs the group's activities, himself doing the heavy tasks. The father looks after and takes care of the cattle, delegating minor tasks connected with them to his sons. Even though the cattle may be generally discussed by

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462 561 593 868 the household, he has full control of them, disposes of them, drives them to the fair, handles and uses the money got for them. If he fails to get a good price, handles the beasts badly, or proves himself a bad judge of them, the criticism of his wife and neighbors soon establishes the value of careful husbandry in the son's mind.

462 593 868 The father does all the constant heavy work necessary to keep the land in condition in so rainy and treeless a country. He makes drains, ditches, fences, walls, shelters, and barns, as we have seen. As the son grows older, he learns to help at these tasks, finally taking them over. The father prepares the garden, ploughs, plants, and harrows, does all the spade work of cultivation and everything involving the use of horses and agricultural implements. The son soon learns that these are men's tasks, and he gradually assumes his share of them. The adult men of the neighborhood rival one another at these tasks; they chafe and boast back and forth over their prowess. The son cannot fail to hear and value the techniques which he acquires.

462 593 868 626 He learns those techniques in a narrow school. Where tradition is still so strong and the incursions of trained agriculturalists still relatively infrequent, as among the small farmers, there is little variation from the tried and true way. Each operation and each tool demand a technique of their own. The father makes sure that the son learns it well. Command, rivalry, ridicule, and many an adage and bit of folklore all conspire to the same result.

The father must make sure that the son has learned the right and traditional technique. For he must be ready to stand his ground with anyone in the community in farm skills. Every operation becomes the intimate concern of his neighbors; a man must hold his head high. More important, many skills are plied in coöperative activities, in turf cutting, haymaking, and much of the work of the garden. In such cases, a definite rhythm is necessary for greater effec-

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tiveness among the coöperating workers, and any deviation from the accepted technique destroys such unison. This, too, the son learns at his father's hands.

At home the son learns that building and repairing the houses, sheds, and other structures of the farm is men's work and that the duty of performing it devolves on the father. He watches his father buy and use all the feeding stuffs needed for farm animals and learns something of the nice adjustment which must be made between the expenditures of this kind and those demanded by the women of the household for food, clothing, and household needs. He finds himself included in the family deliberations which impress upon him the economic interdependence of the family and the division of labor between men and women.

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The process is a gradual one. It is an integral part of daily experience protracted over many years. In his earliest childhood, of course, the mother looms larger in the child's consciousness than the father. The child's first duties, as soon as he can speak and walk, are to run on petty errands to neighbors and near-by "friends." Soon he is taking his father's meals to him in the fields or going on errands to the nearest shop. Until he is seven and has gone through First Communion, his place is in the house with the women, and his labor is of very little importance. After First Communion, at six or seven, he begins to be thrown more with his elder brothers, and comes to do small chores which bring him more and more into contact with his father and with the other men of the neighborhood. By the time he is ten or eleven he will be brought home from school, if needed, to take his part in the important agricultural work of the year, particularly at spring sowing and hay harvest. But not till he passes Confirmation and leaves school (generally at the same time) does he take on full men's work. Even then, as he becomes adult and takes on more and more of the heavy tasks of the farm work, he never escapes his father's

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direction until his father dies or makes over the farm to him at his marriage.

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If economic apprenticeship is also a process of conditioning within the family, so likewise the direction of economic enterprise coincides with the dominant and controlling role of the parent within the family. The son is subordinated in both spheres to his parents, particularly the father. Rather, the spheres are one.

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For the child grows up within the full complex of life within the family. The petty errands which constitute his first steps in farm work are a mere incident in the conditioning he receives and the relationships he builds up with his fellows. He develops the sentiments of affection and dependence upon his mother and the other family members in those years in the care and attention he receives at their hands. He learns the code of conduct which constitutes the folkways of his group and the reciprocal relations within his family in a gradual process of training over years. This conduct ranges from the errands he runs for family members superordinate to him, to the learning of his prayers and the development of the sentiments which make of sexual behavior of any kind an offense and of that within the family, incest.

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Thus the same landmark in his life which marks his beginning to do the minor chores of farm work after six or seven marks a change of his life within the household, for thereafter he sleeps with his brothers and the separation which begins to take him from his sisters in work and play now separates them within the household.

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Later his sharing of chores with his brothers in farm work is again merely incidental to his long years of life with them. By the same token the commanding position which the father (and the mother) exercise over him in farm work is but one aspect of their control. We shall have occasion to see in a later section how this dominance expresses

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654 Where the question arises, a household consisting of father and
594 mother and sons, rather than daughters alone, would have a prior claim. But, regarding the position of the wife, it is a fact that, if the husband goes, the wife keeps the farm up. She is the person who saves the money and governs everything.

Again:

594 Twenty to twenty-five acres of all-purpose land where the
462 mother is normal and the father energetic is sufficient to keep a farmer and his family. It is the province of the mother to look after the fowl, the milk, the butter, the pigs, the calves, and the milking of the cows. A woman on a small farm can milk five cows in thirty minutes. She also takes care of the children, though she sometimes has a girl in to help her for a time. She also makes and repairs the clothes. She does the buying for the house and the husband only for feed, seed and fertilizer. She has the responsibility regarding medical attention, and where she has any showing of culture the family pushes on ahead. In fact, on the mother depends the organization of the family in all ways.

594 Such evidence points to a situation in which the immediate family of husband, wife, and children, the group basic to Irish society and especially to Irish rural life, carries on a corporate economy. The roles of the component individuals are assigned them by virtue of their position in the family. The character of the economic effort, its control, direction, and purposes, are part and parcel of the life of the social group.

476 Beyond the family economy of the small farm, there exists also a certain amount of coöperation in the Irish countryside among the small farmers. Agricultural labor upon the individual farms is not performed in isolated competition, but is permeated with a give-and-take of reciprocal aids. That coöperation takes the following forms:

1. Lending tools, or doing the work with one's own, for friends and neighbors who have not the requisite tools, especially in mowing, spring sowing, harrowing, ploughing.

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part of a new economics which brings distributing agencies 234
to the farmer's door. Consequently they do not fit this pic- 438
ture and are among the great forces of gradual change. They have made dairying the pursuit of the farm father, as it was not before. Like motor lorries, they represent the new geographic order that is gradually overcoming the old.

The goods that reach the farmer cover distances between 438
their ultimate distributing center and consumer in the farm 462
families in the same proportion as they are bound in with 484
the statuses and relationships in work and life of the familistically organized groups. The men go to the larger towns with or without their wives for the larger annual purchases of boots and cloth goods or furniture or tools and implements. The boys may go for the more ordinary purchases of flour and foodstuffs and feeds and so on, to be bought in their fathers' names, to the local centers and villages. The household needs from day to day are the women's province. Tallow, candles, oil, sugar, tea, are to be had either in the villages or in the crossroad centers. The only need the men may fill so close to home is the recurrent hunger for tobacco and drink.

If we turn this view of travel and distribution and personal relationship into generality, we see that the pattern is such that it fits those of community life we have described. In the masculine sphere of life the disposal of produce means masculine travel and masculine building of relationship with the outside world of greatest geographical range. Taking each item of masculine produce in the descending order of its importance to the farm families, the area out of which the product is brought to a center is progressively smaller. The same fact is true of the feminine produce, with the difference, of course, that the range is smaller to begin with. The area of widest contacts established by women and the areas drawn upon by women and the areas

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438 462 484 drawn upon by centers of distribution of women's produce are always much less in extent than those of men.

It is not enough to point out that the distance to be traveled and the size of the area which a center serves are in direct proportion to the monetary value of the goods concerned. This is the case. It is an old story among economists. But like all generalities it does not fail to have many exceptions. The point of interest is not the monetary but the sociological aspect of the matter.

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Areas of distributive service coincide roughly with areas of personal contact and habitual travel. They coincide also with areas of effective social relationship. Thus there is a direct correlation between the area over which a peasant moves and has social relations and the value of the product he raises, as the economist would point out. But the source of this correlation is not to be found in economic considerations alone. The economic matters are themselves the outcome of the patterning of activities between persons. They show us the interdependence of the internal organization of the peasant community and the relationships making that community's articulation with the outside world.

Nothing in the world prevents any small farmer from going to Dublin markets to sell his cattle, not even the price of the ticket, for he has that. But he goes only so rarely as to make the fact negligible. On the other hand, the big farmer, the cattleman, in County Clare habitually goes farther, buying and selling far beyond the confines of the local market areas, purchasing his household and family goods in the great urban centers, patronizing even a Dublin tailor sometimes. The difference in travel is a part once again of the difference by class and economy between large farmer and small. The small farmer's community is made up of the persons related to him who are also small farmers and the persons who connect these men with the outside world. This we saw in the discussion of occupations. The

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443 conventional. How much, if anything, survives of medieval commerce in them and how much comes down from the days of the medieval Irish *aonach* is a matter for the historian. In ancient times the fair was a gathering for purposes much more widely embracing than exchange of produce. The *aonach* was often the occasion of a royal or chieftainly court, a bardic contest, and local games. Nothing of this remains today.

443 Cattle, horse, sheep, and pig fairs are fixed, habitual
424 occasions. Their dates and places of meeting are universal knowledge in the countryside. An extension of medieval English law has made most of them proprietary, making of the right to hold a fair a legal title to be bought and sold and charged for in the shape of tolls. But they are public occasions none the less.

443 The lore of fairs is an inexhaustible fund of information among the small farmers. Among them, indeed, the size of the local fairs is a matter of local pride. It is an index of the industry and wealth of the region. The state of prices is as much a clue to the fate of the local universe as the financial vagaries of Wall Street or the City reveal the destinies of the world.

443 All this is natural enough where fairs and local markets
462 represent the chief outlets for produce and the chief source of monetary income. As cattle are the chief concern of the
562 males of the family and source of ultimate success or failure for the family, so the cattle fair is the great testing ground for male prowess, skill, and intelligence. In the market place of the cattle fair, the male command of the family corporation and masculine representation of that corporation in the community makes public display of its stewardship. On this stage, the farmer can meet the outsider on his own terms and with his own weapons of shrewdness and experience.

437 The farmers criticize bitterly any departure from cus-
443 tomary procedure. Even though they complain that the fair

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443 In buying and selling in the town markets, bargaining
437 ritual is very much the same as in the fairs. Every seller must negotiate for himself, but the luck penny is neglected.
462 The sexual division of labor on the farm is amply represented. The women stand over and bargain about their eggs, butter, and poultry. Men alone are to be seen dealing in pigs, lambs, wool, and corn. Yet it is not unusual to see a woman dealing for a sack of potatoes or for bonhams.

443 In all these transactions the usual ritual of bargaining
437 appears. It is customary, though in a curtailed and abbreviated form, in the purchasing that the small farmer does in the shops. It appears wherever persons of diverse allegiance are brought together in the life of the farmers. It appears, as we have seen, in the making of a match between two families. Like monetary payment for services, it figures only in the external relations of the farmers' groups. Indeed, it is the behavior characteristically connected with monetary payment.

Occasionally a small farmer buys from another in his own community, but the practice is rare. Goods change hands rather through the mechanisms of borrowing and gifts in the patterns of kinship and cooring. The difference of behavior must be referred to the different relationships.

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Following the countryman at his work, we can learn what his role is, what determines it, and what keeps him to it; we can see its controls and the organization of labour it entails.

The first duty of the farm family's day falls to 'the woman of the house'. Before the others are up, she rakes together such live ashes as remain in the slaked turf fire, puts down new sods, and rekindles the blaze. Then she hangs the kettle on the hook over the hearth, making ready for the first tea of the day. All day long the kettle will hang there, for at any moment she must be ready to serve a cup of tea to husband, children and visitors. With the first tea comes breakfast: bread, eggs and milk.

By the time breakfast is over, the household is ready for its workaday life. The men are up and dressed for the day's tasks, and the farm wife and mother who serves them and stands by unwilling to sit down till they have had their fill, has begun her daily round. She takes her place later with her daughters and young children who help her throughout the day.

But familiar housework is not the whole of the woman's duty. Her work takes her beyond the house door. After breakfast she takes the milk buckets and goes to milk the cows in the sheds. This is merely one of many trips she makes out into the haggard, for fuel, for water, and to feed the animals and poultry. Milking over, she must not rest, for the whole process of converting milk

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462 512 to butter is her charge. She is an expert at the churn.

Her human charges fed, she must feed the animals in their turn. The full-grown cattle and the horse are not her charge, but she must tend calves and pigs and fowl. Milk and potatoes must be prepared for them all.

Before noon, she hangs a second kettle from the hook. This time she fills it with potatoes for the [262] family. In season, she will add white cabbage, and a portion or two of bacon or salt pork. By the time this is ready the men will be in from the fields impatient for their dinner.

For the men have not been idle. The farmer-father and husband wakes his sons, inspects the cattle and horse, if there is one, and gives them hay and water. If the day is fine, he sallies forth to the fields; if not, and the weather confines him to house and haggard, he has still plenty to do, in building walls, repairing and making machine parts, harness and tools.

Dinner unites the family for the first time since breakfast. Only children of school age are absent and their share of the meal is saved till later. As before, the women and children do not eat till the men have finished. But as the women serve, they [521] all talk about the experiences of the day. It is the chief time of general family conversation. Only the children are silent, for in rural Ireland a well-[858] behaved child is a silent one.

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After dinner, work begins anew. For the women chores are much the same as in the morning. Should routine duties come to a pause, there is still plenty to do. Washing, mending, knitting must be done; and their hands are never idle.

The great staple, bread, is baked daily, upon the 'griddle' at the hearth. The women may bake at any time, and even late in the evening when the family is gathered round the fire, their last task may be to bake for supper of bread and tea.

At four in the 'evening', as the countryman divides the day, children arrive from school, to be fed and questioned. For they are important purveyors of news. Later, the men are home from the fields, driving the cattle home, bedding them for the night. The woman must serve supper and milk the cows, bringing the milk in to separate. But though her day is over with the separating, she may not sit idly with the men for long beside the evening's fire. Children, knitting, and baking can still be attended to; tradition and proverb demand that 'one woman in the house be always working'.

Work round house and haggard is continuous; it varies little from season to season. It involves a continuous activity by which the household group orders its life and fulfils its first needs in the midst of a carefully patterned regularity of habit. What variation there is, is itself confined to a narrow range. Certain chores are divided among days of the week, but they show nothing of the swift change

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462 512 of a Solomon Grundy. A farmer's wife of Clare divided her week more rigidly in describing it than she did in practice. "On Monday", she said, "I do the washing, on Tuesday the ironing, on Thursday I make butter, on Friday to market, on Saturday I get ready for Sunday, and on Sunday I go to mass and do as little as I can." Really it is only on Sunday that any change seriously alters the daily round; for the country-people are strict sabbatarians, at least regarding work.

241 462 221 Work on the 'land' beyond the haggard and the house is less restricted. It has a greater range over the farm and offers a wider variety of tasks round the year. There is a wider freedom of choice among tasks as well. Soil and climate are just as insistent as is the household, but they do not force such narrow regularities.

Yet each season brings a task the farmer must perform. Custom and rivalry in the community restrict him as well. He is in fact less free to choose the date of sowing than his wife the hour of dinner. Long-established tradition and ancestral experience imprint upon his mind the best dates for planting, for reaping, for harrowing, for breeding cattle, and so forth. The farmer is caught, willingly of course, in a mesh of rivalries, competitions, condemnations, which binds him the more strongly to the community's patterning of his yearly round.

The seasonal rhythm of farm work reaches its low in winter. On bitter wet days little can be done

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beyond the haggard wall, as we have noted. All the many tasks of patching and repair are men's work, they fall to the farmer-father and his sons. The annual round is theirs, as the daily one belongs to the women.

For the countryman, the Christmas season, from the beginning of Advent to the Epiphany or 'Little Christmas', is the dead of winter. All farm work is at a standstill. The farmer is free to devote the season to holiday. Outside the weather is unsettled, a cold rain falling on the sodden fields. For him the year has stopped and is waiting to renew its forces.

With the Epiphany, the succession of bitter wet days does not end, but holiday does. One's mind turns to the earnest work of the year to come. The farmer plans his spring planting. On drier days he can clean ditches and drains; he can lay in seed and repair machines. In the evenings, conversation on visits and at home revolves round the coming planting and calving, and traditional experience goes from mouth to mouth. In fact, it is the time for all new plans, for it is Shrovetide, the season of match-making and marriage.

St. Bridget's Day, February 1, marks the beginning of spring. For St. Bridget promised every second day thereafter would be 'hard'. The return of the 'hard' days of wind and clear weather herald the land's drying-off. Through February and March, gardens must be prepared, potatoes planted,

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fields made ready for the return of the cattle to them. Each 'hard' day is more than welcome, for then work in the fields can go on. By St. Patrick's day, they say in Clare, the potatoes should all be 'down'; after that there still remains much to do, though the worst is over. St. Patrick promised that after his day *every* day would 'come hard'.

Through the rest of the spring, work is at its most intense. Potatoes must be 'stirred' and 'landed'; other root crops 'put down'. March and April see the birth of calves and the beginning of the season of greater milk yields and intensified butter-making. Before that in February and March the 'great spring fairs' take place, and the year's buying and selling of cattle must be done.

Then, gradually, with the return of warm weather and the drying-off of the land, Irish summer begins. May is often the first summer month. Soon the bogs are dry enough for cutting the year's supply of turf and for stacking it to dry under the summer warmth at the bog's edge.

Once the turf is cut and stacked, the first fruits of the farmer's labour begin to appear. The first crop is cabbage, which was planted at odd times very early. It is practically the only green of the diet and old people remember June or July *an chabáiste*, 'the hungry month', when a delayed potato crop might condemn them to a month or more of semi-starvation upon cabbage. Today new varieties of potatoes mature as early as June. But

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the mature potatoes mark no harvest; they are turned out of the ridges with spade and plough as they are needed.

The first true harvest, and the most important one of the year, is the haymaking. Mowing begins in late July or early August. The haymaking is a race against time and rainy weather. Every effort must be bent to mow, rake, dry and stack the grasses, first in small haycocks, then in the great hayrick in the haggard, before rain brings rot to the lush crop. The farmers speak of it aptly when they call it 'saving the hay'.

Corn crops, oats and rye, come in next, and then through September, October and November the other roots, mangels and turnips, must be 'pulled'. Turf must be brought down to the haggard from the bog-ricks; and everything made ready for man and cattle for the coming winter. Autumn fairs bring a new high in buying and selling cattle; and with the last of them, winter sets in again and Advent has returned. In late November the farmer may turn over his gardens with the plough, to prepare them for the spring. As he follows the furrow, he can look back upon a year ended and forward upon a new one to begin.

Yet, unvarying as this yearly round is, and much as the recurrent patterns of work in garden, meadow and field follow the farmer year after year, from boyhood to death, this work—man's round—is freer and more various, even perhaps

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221 241 462 more arduous, than woman's. We must remember this difference. It reflects an important dichotomy between the sexes in the organization of labour.

462 We can see this dichotomy even when the group works as a unit. At various crucial points in the annual round we have just followed, the whole family bends to the tasks at hand together. At potato planting, turf-cutting and haymaking, one can see them working in unison. Even the young children contribute their share to the common rhythm of the task. Yet the woman's role is separate. It is auxiliary; the simpler, less arduous tasks fall to her. The heavier work and command of the enterprise rests with the men. The plough, the harrow, the mower, the scythe, the spade and the turf-cutting *slán* are regarded as masculine implements. The attitudes of the countryside forbid a woman's using them. In the same way, they heap ridicule upon the thought of a man's interesting himself in the feminine sphere, in poultry, or in the churning.

[777] Immemorial folklore bolsters this division. The woman is unlucky to masculine enterprises, for instance: it is dangerous to see a woman on the road to the fair. Likewise, man is dangerous to the woman's work. If he so much as takes his lighted pipe out of the house while she is churning, he may 'take the butter', through fairy magic.

In this dichotomy, of course, the male sphere bears higher value. But dichotomy implies no de-

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rogation. Man's role and woman's role are complementary; both are indispensable patterns of skill without which the farm family cannot live. And for that reason each is reciprocal to the other. Each feels a right to expect good work from the other, in his or her proper sphere. A good husband is a skilful farmer; a good wife is a skilful, willing household worker and auxiliary field hand. The family makes its way through a nice adjustment of these reciprocal roles. A small farmer of mid-Clare describes the situation in his own words:

"Here is something I want to tell you and you can put it in your head and take it back with you. The small farmer (in Ireland) has to have an intelligent wife or he won't last long. He may do for a few years, but after that he can't manage. You take children's clothes . . . if she knows how to buy material and make the clothes she saves a lot of money, and there are a thousand ways an intelligent woman makes money." Here his wife interrupted him and asked, "What about the tillage?" "That's all right," he went on. "But if it wasn't for the woman the farmer wouldn't last, and when he is getting a wife for one of his sons, he should look to a house where there has been an industrious and intelligent woman, because she has taught her daughters how to work and that is what is needed."

Here, then, we have one important control in work. The division of labour between the sexes arises within a larger field of interests and mutual

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462 obligations. It is a function of the relationship of husband and wife within the family.

But it is more, too. The attitudes of the countryside toward men's work and women's work show that their respective skills are regarded also as integral parts of the personalities of all men and women of the countryman's own kind. Here we can see how strongly social dispositions influence both mind and vocabulary. 'Natural' is a word very frequently on the countryman's lips. Thus, it is 'natural' for a woman to be a better milker, her smaller hands are proof. And it is laughably 'unnatural' that a man should bother about the sale of eggs. This division is embedded in tradition, too. Luogh still tells a humorous old tale of the spades, men's tools, that used to work of themselves in the olden days, till a woman forgot to say "God bless the work" to them. This division is bolstered in [789] magic, too, for the 'coulter of a plough', that masculine implement, can bring back the butter the fairies have taken.

The division of labour between the sexes is not the only important division within the countryman's pattern of farm work. Work is divided just as much upon the basis of age. Within the masculine sphere, male family members divide the practice of masculine techniques. Within the feminine sphere, there are similar divisions.

462 593 Let us look at the men at their work. The father and husband is normally owner and director of

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the enterprise. The farm and its income are vested in him. The farm bears his name in the community and sons are spoken of as his 'boys'. In the draining of a field or the sale of cattle at a fair, the sons, even though fully adult, work under their father's eye, and refer necessary decisions to him.

But this relationship is much more than economic. Perhaps the best way of describing it is to trace its development. The child forms part of the productive unit which is his own family. His growing up is also an apprenticeship. He learns the techniques which will make him a full-fledged member of his class; but there is no divorce between technical and non-technical training. All he learns fits him for one end—to become a farmer-father-husband in a family of his own.

The child sees his father as owner, director and principal worker of the farm. From his example, he learns which are men's tasks and he learns to value the skills they demand. In family deliberations he learns, too, the nice balance between the needs of household and land. It is true he learns these techniques in a narrow school; his father makes sure that he does not deviate from the right and traditional pattern, which folklore, adage and the censure of the village support. But he learns well, by example, competition and practice.

This process is the daily experience of many years; it is very gradual and is embedded in tradi-

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462 593 857 tional social life. The boy's first duties, as soon as he can speak and walk, are to run on petty errands to neighbours and near-by friends. Until he is seven and passes through first communion, his place is in the house with the women, and he shares the same bed with his sisters. After that year, he leaves his mother's apron strings, and is slowly drawn into men's ways; he is thrown more and more with his elder brothers and sleeps with them henceforward. [291] [789] In remote regions he takes off girl's clothing for the first time; for girl's clothing has protected him from the fairies, they say. Both socially and economically he is becoming a male, but his male status is still very little. By the time he is ten or eleven, he is brought home from school when needed to take part in the important agricultural work of the year. But not until he passes confirmation and leaves school, usually at the same time, does he take on full men's work and assume men's clothing. Even then, as he reaches maturity, and takes on more and more the heavy tasks of the farm, he never escapes his father's direction. Only when his father makes over the farm to him, at death or at his own marriage, can he assume command, and with it full adult status.

Economic apprenticeship is thus a process of conditioning within the family. But there is no separation of economic and non-economic spheres. The father's direction of the enterprise coincides with his dominant, controlling role as parent and

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adult; the boy learns work as he learns manhood.

Also, the child grows up within the full complex of life within the farm family. His first petty errands are a mere incident in the relationship he builds up with his parents and brothers. He learns not only his work but the whole code of conduct which constitutes the folkways of his class, at their hands. This conduct is itself part of his relation to them. It ranges all the way from the errands he runs for his superiors in the family to the learning of his prayers and the development of the sentiments which make sexual behaviour of any kind an offence, and of that within the family, incest.

Consequently, in so well-knit a group, the command which his father (and his mother) exercises over the son in farm work is only one aspect of that control. His subordination continues as long as his father lives. Even though the major work of the farm devolves upon the son and his brothers, they have no control of the direction of farm work nor the disposal of the farm's income. I say the son and his brothers, for all the sons are equal in this subordination; rural Ireland knows neither primogeniture nor junior right. As long as they remain at home upon the farm they share this status equally.

The behaviour that reflects this state of affairs can be readily observed. Sons go to market and fair from the time they are ten or twelve, but they buy or sell little if anything. Father and sons can be

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gories. He is a family man. He may be the shrewdest of traders and the best of farmers, but what gives him his occupational status, determines his pattern of work, provides his incentive, is a set of dispositions arising in the balanced interests and reciprocal obligations of the social group to which he belongs.

We can test this conclusion. There are a large number of small farms in the countryside worked by what we can call incomplete families. They are worked by spinsters, bachelors, widowers, widows. In such farms the person owning the farm exercises control. A widow, for instance, is helped out by a male relative—brother, nephew or son. The male takes over the tasks which would ordinarily fall to a farm father. Even if the widow retains control of expenditures and disposal of farm goods, the bargaining, buying and selling in such typically masculine enterprises as the cattle fair rests with the man. For instance, in one example which came to my knowledge, a 'landless' young man pleaded successfully to the Land Commission for an addition to his aunt's holding. It was he who carried out the negotiations successfully. The feeling of the community was sufficiently strong to push the young man into a position beyond his status. Some male must represent the aunt and her holding in the outer world. With old bachelors, a nephew moves in and works the farm, but the old fellow keeps strict control, even to regulating sums spent by the

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114 221 settlement, the baile or townland, kept its significance and its importance. In many cases what has passed for nomadism has been the ancient and normal practice of seasonal movement to the hill pastures, which is still not entirely abandoned and has left many traces in the life and landscape of the country (Chapter 6).

181 462 In essentials Ireland is and has been a peasant country, and it may be well to examine objectively some of the general characteristics of peasant society. A permanent link with the soil on which man lives and works is the essence of a peasantry; and in this work of the fields woman co-operates with man. For her, however, field work is a secondary task since her main interests must lie in the house and in the milking of the stock. Work with spade and plough and the care of the draught animals is for the men, although carrying—necessarily done by women in primitive communities where the men must have their hands free to use their weapons—often remains an activity of the peasant woman where not entirely superseded by animal transport. Where fishing and shore-collecting engage the men's attention the women's sphere of action and responsibilities are widened.

181 323 Among tasks in which the women of some peasantries play a leading part is the making of domestic pottery, but this tradition, though strong in Neolithic Ireland, gave way to the use of metal "pots" and vessels of wood, the making of which was the work of the men. Nor have local survivals of hand-made pottery, like the Barvas ware of the Hebrides, been recorded here.

181 443 796 Periodic gatherings for exchange and social intercourse are a feature of peasant life which has contributed to the growth of towns. The immemorial meetings in fairs and markets have been weakened by modern means of transport and by government marketing boards; and in some parts of the country the whole fabric of rural society is being undermined in consequence. As in North Africa to-day, the fairs were often held near some ancient burial place, and the assemblies were linked with religious festivals which brought

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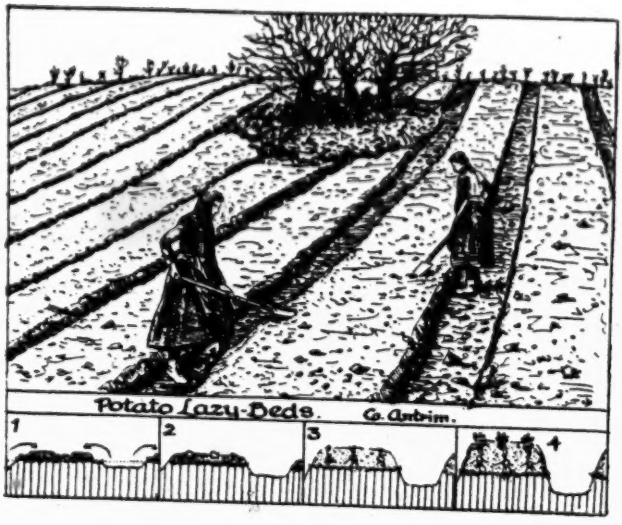

Fig. 46.

the bed and the furrow varies considerably from one locality to another. The latter may be as much as three feet on shallow soils, for it is essential to have sufficient earth both to cover the seeds and to mould the young plants, generally in two stages, later on, but an average width is 1½ feet. Similarly the ridges, while about 4 feet wide as a rule, may be as narrow as two feet. The first step is to turn over the sods from the furrow, one sod on each side, and place them face down, that is grass against grass, on the ridges, so that when they are buried the grass rots and helps to feed the growing crop. With the many methods of turning the sod, of preparing the seed-bed, manuring, setting and covering the potatoes it is impossible to deal here, for the customs differ from one district to another, the manure being spread, for example, sometimes under and sometimes over the seeds. But it is relevant to notice that the old Irish spade or loy (Chapter 13) is a specialized implement adapted for sod cutting and turning and not for

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digging or shovelling. For these processes the digging fork and long-handled shovel are the proper tools. (Fig. 65). It should also be remarked that the preparation of lazy-beds was communal team-work, undertaken by groups of from 8 to 16 men who shared their labour under the system of voluntary co-operation which distinguished the village community. The custom is maintained in a few localities.

The loy served in certain districts as a dibber for setting the potatoes "against the back of the spade." but various special dibbers were also used. There was, for instance, the large two-handed "steeveen" found from Co. Leitrim to Co. Clare. As another example of a dibber we illustrate the clumsy-looking "stamp" from Co. Armagh (Fig. 47), employed in sowing turnips. Reference will be made elsewhere (Chapter 16) to the use of seaweed as manure. Old thatch, with its content of soot from the turf fire, is occasionally used as a fertilizer, and I am told that in Achill Island miniature stone, sod or turf buildings used as "soot houses" are roofed with rafters and scraws each autumn. Fires are lit in them, the smoke depositing soot on its passage through the thatch. This is then stripped off and, with the ashes of the fires, spread on the land as manure in spring. The thatch of the Hebridean black houses was utilized in the same way.

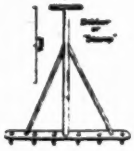

Fig. 47.

A practice which was formerly widespread and attracted a great deal of heated discussion in the period of agricultural development at the end of the 18th century was the preparing of waste ground for cultivation by "paring and burning," or "denshiring." It seems probable that this was a survival of ancient custom, and I believe that old-fashioned tool, the flachter, was probably employed for the purpose, just as its sister-tool, the breast-plough, was in England. Many types of tools were perfected for land reclamation, including a special skinning-plough. In the south-west a heavy hoe or mattock, known as a graffan—similar to the implement still used in Kerry for breaking clods on potato ridges—was popular as a paring tool, the sod being rolled with the foot as it was cut. By such laborious processes, and by centuries of

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We referred in the first paragraph to sand and gravel: the white shell sand is taken for manure and is also strewn on the kitchen floor, while beach stones and gravel find many uses as cobble stones, pebble-dashing and so on. Among other by-products of the sea we must not forget fish-oil, manufactured not only as a medicine for cattle but also as an illuminant. The iron crusie lamp (Fig. 105) was not long since the chief source of light in the islands, and until half a century ago large sea-shells are said to have been employed for the purpose in Co. Kerry. The wick of the crusie was a peeled rush or a twist of cotton: because of the strong smell the lamp was hung under the chimney so that the draught carried away the fumes. The abundant sea shells are also utilized for lime on some islands, for example Tory, by burning them in a kiln made of turf.

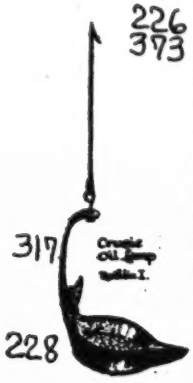

Fig. 105. Length 15"

Finally, we must not omit the dread harvest of the sea cast up after storms—the timber and food-stuffs and wreckage—always welcome and perhaps in olden days not uninvited. Many an islandman's cabin is roofed with couples of ships' masts, and a visit to treeless Tory or Rathlin will reveal the many uses to which drift timber is put. Mysterious objects brought by the currents from the West Indies occasionally turn up: pumice, perhaps from this source, has been found, treasured no doubt as a magic stone, in sandhill settlements of 4,000 years ago.

It is not to be wondered at, when we consider the ancient and varied, if often toilsome and dangerous life of the Irish shores, that the coasts carry a much denser population than districts inland. It should be stressed that these various activities are carried on not as a rule by specialized fishermen but by farmers and peasants to whom the sea offers an accessory source of life and interest, and who often perpetuate the old communal schemes by taking shares in a boat and nets. Old ways die hardest by the sea; prohibitions and superstitions are rife, and fishing is one of the few occupations in which women take no active part.

10: Browne D-5 (1893) 1894
ER6 Rural Irish ER6
Inishbofin

There are three or four small shops, but only one has a regular counter, and it is also the only public-house on the islands. 444

There is no regular employment for labourers, but occasional work is paid for at the rate of 1*s.* 6*d.* a-day. 465

The women, besides attending to the ordinary domestic duties, help the men at field work, at seed time and harvest, and at drawing sea-weed for manure; they card, dye, and spin the wool for clothing, and in rough weather, when supplies from the mainland are short, grind oats or barley in the quern, either for the cattle or for domestic use. This is extremely hard work, and requires two women, one to work at the grinding, and the other to feed the grain from her apron. They also employ part of their time at quilting or knitting. The average annual money handling of a family is from £40 to £50. 462 ● [434]

2. *Family Life and Customs.*—The children of a family, who are usually numerous, are sent to school when about four years of age, and at first attend regularly; but as they grow older their attendance is often very irregular, as they are liable to be kept at home by their parents to assist at field work in times of pressure. They are said to be very smart and intelligent, but their progress is interrupted and checked by this cause. At the age of fourteen or fifteen years, when they have reached the second stage of fifth class, they are taken from school, and then enter into the regular routine of household and farm work until they either marry or emigrate. They marry young, generally for purely family reasons, romance not entering into the case. Courtship as a regular institution does not exist; and if exceptional cases occur they must be rare; as for two young people of opposite sexes to be seen walking together is looked upon as being decidedly wrong. Matches are arranged by the parents from considerations of suitability of families, not, as in many other places, by money bargains. As soon as an arrangement is come to between the elders, usually before Shrove, the young man goes and asks the girl personally; if he be refused, which sometimes, though seldom, happens, he considers himself disgraced, and is often inconsolable. The marriages often take place without any rejoicings or social reunions, the young couple going quietly home after the ceremony is over. In some cases they set up house afresh on their own account, but if the bridegroom be the eldest son who usually inherits the parent's house, &c., the bride goes to live with his family. 871 584 585 591

Mr. Michael Lavelle, to whom I am indebted for much valuable information as to the customs and folk-lore of the people, informs me that he has heard that sometimes, on the occasion of a wedding, 585 [115]

11: Browne D-5 (1894) 1895
ER6 Rural Irish ER6
Kilmore

from plants growing in the district as formerly, but are imported. 286
There are several weavers in the district, and the clothes are made up by a local tailor. One unusual occupation, that of cloth miller or presser is carried on by a man in Belmullet, who uses a rather primitive press of his own construction.

There is very little regular employment for labourers, except 464
that given by a few of the resident gentry and some of the people of Belmullet. Labourers receive 1*s.* 6*d.* a day, or a 1*s.* and their [465]
food; if at harvest time, threshing or employed at cutting turf, slightly more, about 2*s.* a day.

Little or no work is done by the majority of the men during the [222]
winter months, except to gather a little drift weed along the coast.

The women attend to the ordinary duties of the house, assist at 462
field work and at bringing home turf; they gather and dry carrageen moss (*sphaerococcus crispus*) which they sell at the rate of 2*s.* a stone (unbleached); they also card and spin the wool. Old women often get employment going from house to house oiling, carding, and [887]
spinning the wool for the household; for this work they receive 2*s.* a week and their keep.

2. ***Family Life and Customs.***—The general characters of family life 871
are much the same as those of the people of Inishbofin.

The children, who are usually numerous, are sent to school, if at all, at about five years of age; they show plenty of aptness at acquiring knowledge, but as their attendance is very irregular, through their being wanted at home to help their parents, their progress is much impeded. When they reach the age of fourteen or fifteen years they leave school and enter into the regular work of the household until they have attained means either to marry and settle down or to emigrate.

Some few of the girls, after leaving school, go out as domestic 357
servants either in local situations or to England or Scotland.

Both sexes usually marry young, the matches being arranged by 58
the parents, and money rather than romance being the chief element in the case, as a projected marriage is often abandoned owing to disputes between parents without the young people themselves being consulted in the matter. Love-making, except in the case of engaged couples, but seldom occurs, but that it does sometimes happen is [832]
shown by the number and variety of love-charms and omens. As in most other parts of Ireland the majority of marriages occur before Shrove. When full agreements have been made by the parents, the young man goes and asks the girl personally. If he be refused, he does

13:Evans K-5 (ca. 1940) 1957
ER6 Rural Irish ER6

quartzites. The bed-wing gives a narrow room additional width where it is most needed, near the fire. It may be that sufficiently long timbers for sizeable rafters were not easily procured in these mountain regions of poor soil. We may be dealing, however, with a feature which has died out in other regions and which has lived on in difficult country. The built-in wall-bed—the half-neuk—is known in the Orkneys, the Faroes and in the Hebridean black-houses and is characteristic of humble societies in other parts of the world. It is possible that in Ireland the wall-bed attests contacts with western Scotland which have repeatedly influenced that part of the country running south-westwards from Co. Antrim following the 'Caledonian grain' to Connacht. In any case the wall-bed appears to be restricted to the extreme north-western fringes of Europe.

The open hearth with all its associations is truly the heart and centre of house and home. The fire is, with her children, the 'care' of the woman of the house. 'A woman can never go to the fire', runs an Irish saying, 'without tampering with it.' The manifold duties of the housewife keep her moving about the hearth, tethered to it for most of the day. Her last duty at night is to 'smoor' it, burying a live turf in the ashes to retain a spark which can be fanned into a blaze next morning. This custom was fortified by the belief that the good folk, the fairies, would be displeased if there were no fire for them through the night. I have sat at fires which, it was claimed, had not been allowed to go out for over a century, or for as far back as family memory could go. It is to the fireside seat that the visitor is invited, for this is the place of honour, and it is around the fire that tales of old time are told. The magic of the open fire, playing upon the fancies of generations who have gathered round it, has engendered a host of beliefs and portents. The fire can give warning of wind and weather, of lucky and unlucky visitors, of marriage and death. Above all, it is a shrine to which ancestral spirits return, a link with the living past.[1]

[1]Since this chapter was written A. T. Lucas has published (in *Arctica*, 11, 16–35) an account of Wattle and Straw Mat Doors in Ireland. See page 65.

13:Evans K-5 (ca. 1940) 1957
ER6 Rural Irish ER6

two feet or as much as eight feet wide, the furrows between them being from one to three feet in width. These dimensions and the different methods of building the ridges are intimately related to the depth and quality of the soil and to the types of spade used in each locality. Both the breadth and length of the ridges are commonly measured by the spade, and the term score-ground, applied in Co. Kerry to potato land let in conacre, that is from year to year, refers to twenty spade-lengths. When the crop is lifted the ridges are roughly levelled, and the following year they are split, that is the new furrow is dug in the middle of the old ridge.

It is not easy to describe the process of ridge-making with the spade and impossible to portray all the varieties of technique employed. It is back-breaking work, yet it is performed with an easy rhythm and a seemingly effortless and almost mechanical efficiency. In its simplest form the grassy strip which is to become the furrow is notched centrally down its length and the sods on each side are each undercut by two spade-thrusts and levered over on to the beds, where they lie flat, grass to grass, like closed hinges (Fig. 48). Normally the manure has already

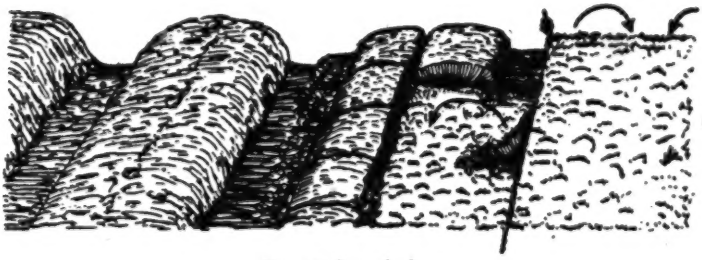

FIG. 48. Lazy-beds.

been spread on the beds, and if the potato sets have also been planted all that is needed to complete the ridge is to break the earth of the furrow and shovel it on to the ridge. More commonly, however, the beds are fully prepared before the sets are planted, and it is the task of the women and children to follow the ridgemakers and thrust the potatoes into the sandwich of sods and manure. This is the method appropriate to the wetter

13:Evans K-5 (ca. 1940) 1957
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241 west, for it means that the ridges can be prepared beforehand as opportunity offers. What is known as the Munster mode of planting 'with the back of the spade' is to thrust the narrow spade through the inverted top sod and drop the set behind the blade as it is levered forward. On the average three rows of potatoes go to each bed, but there are also one- two- and four-set ridges.

241 412 A special wooden dibber known as the steeveen, kibbin (little spade) or gugger is employed for planting in Cavan, Leitrim and Longford and may perhaps be correlated with the heavy loy as another archaic tool which has kept its hold in that area. The steeveen with its conical head (Fig. 48) will break through the toughest sod and open a way for the young sprouts. Typi- [462] cally 'guggering' is woman's work, the children following, [857] dropping in the sets and closing the hole with a fork or a mell. I like to think that the steeveen is descended from that universal tool of the women of humble cultivating societies, the digging or planting stick, remote ancestor of the spade. It is a plausible theory that the crops of wheat and barley sown by the first Irish cultivators were planted in this way in the ashes of burnt woodland on the mountainsides. Larger dibbers or 'stamps' with several teeth for planting corn were used until quite recently in some counties, for example Armagh (Fig. 49).

[407]

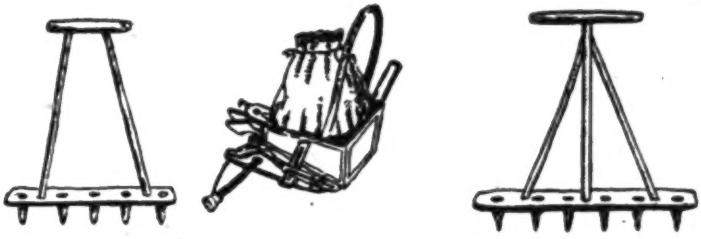

Fig. 49. Dibbers and (*centre*) sowing fiddle, Co. Armagh.

[539] They are probably the descendents of specimens introduced by English 'planters' of the early seventeenth century. It is the dibberhole which is referred to in the rhyme which has outlived the action it once accompanied:

13:Evans K-5 (ca. 1940) 1957
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246 milder winters there seems to have been no such response. Although there has been hay-making on the rich meadows of Co. Meath, for example, since medieval times, when the English openfield system was introduced, I have found no literary or archaeological evidence for it anywhere in early Ireland. Indeed Giraldus Cambrensis expressed surprise in the [114] twelfth century that the Irish neither made hay nor built stalls for cattle, and despite his untrustworthiness I believe his witness may be accepted in this instance. Hay-making would have begun on the river bottoms (callows, holms) which, being liable to floods, were not available for winter grazing: this meadow hay is today much less important than 'upland' hay, the significant term used for rotation grass. The hay-making season is nowadays a time of toil for all members of the family, but I suspect that the period from midsummer to late July was under the old order a slack season, the time for raiding and fighting, and catching the English bending in the hayfields. For the Irish it was the 'blue month', when food was scarce (July is also called 'the hungry month') and the meal bins empty. In Ulster at any rate, for reasons which may be older than King William III, July is the holiday month and the time for faction fights. Sir John Myres used to say that in the Mediterranean world, where there is little grass to make hay, the month of May was the slackest time of the summer, the [721] favourite time for fighting instead of hay-making. In Ireland as in classical Greece the winter climate made it difficult and unsportsmanlike to go to war at that season.

To judge from present practice on the tiny farms of the west of Ireland, grass was cut as required from field-banks and odd ● [462] corners, a creelful at a time to give to the cow as a 'bribe' at milking time, and it was woman's work. The hook used for [412] this purpose, the grass or scythe hook, is smooth-edged, unlike the saw-toothed corn sickle, and what hay was made in former times was probably cut for the most part with the hook. The [231] livestock would be fed in winter mainly on oatstraw, and grazed on the infield stubble, supplemented by the outfield grasses which had been allowed to mature while the bulk of the stock was at the summer booley-grounds. We may be sure that what little hay was saved was treated much as it is on mountainy

13:Evans K-5 (ca. 1940) 1957
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hands into cakes and piled against a wall until dry enough to carry home.[1]

After lying spread on the ground for a week or two the turves are footed, that is a dozen or so are put to lean together in the shape of a pitched roof, to catch the wind (Fig. 64). This is work for women and for children, who are, in some districts, given a week's holiday from school. Through the months of June and July and often into August there is constant coming and going as the peats are turned and built into larger and larger piles, turn-foots, castles, rickles, lumps and clamps—the names and the shapes show considerable regional variation—until they can be risked on stacked on the bog ready to be carried to the farms as opportunity offers. The wind is the main drying agent, and once dried the peats acquire a waterproof skin. A well-built stack will throw off the rain, but it is usual in the west to thatch with rushes and add a coping of sods or stones against the wind. Open-sided turfsheds specially built of wood or stone are the exception rather than the rule. A favourite place for the stack is against the house gable, where it provides a protective warmth even before the turf is burnt. The fuel is taken into the house in baskets, creels or wights, and a small supply is kept handy by the fireside or stored, as in the Aran Islands, on the kitchen loft (Pl. 9, 2).

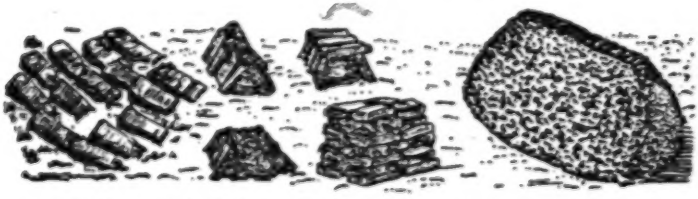

FIG. 64. Stages in the drying and stacking of turf (not to scale; the stack, right, is about 9 feet high).

Some lowland bogs are too waterlogged to be cut into turves, and if no slane-turf is available the black turf-mud is moulded by hand into bricks or balls which are stacked to dry. In some counties, for instance Meath and Cavan, mud turf is highly prized and its preparation follows a well-ordered routine. After

[1] C. R. Browne and A. C. Haddon, *The Aran Islands*.

13:Evans K-5 (ca. 1940) 1957
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222 461 described as a gathering of the whole people, a time of feasting and festivals and courting. That there was magic as well as manure in the golden weed is apparent from the urge to possess some share, however small, of the harvest. In the kingdom of Mourne 'men would walk three miles to be present at the division of the wrack and were content to take back a single creelful [482] on their backs. They would gather the bits of wrack on their knees, scraping them up with their hands as though it was gold dust.'[1] Here the division was by lot following a given signal—in one case a bush hoisted on a tall pole—for the farmers concerned to assemble. Wrack rights and ways of access are sometimes still bitterly fought over though they now have little meaning.

226 Spring was also the season for gathering other gifts of the sea, the shellfish and the shell sand which was carted inland [492] and even taken on horseback for distances of up to thirty miles. Prized because 'it cut up the clay', it also provided much needed [241] lime for acid soils. In South Donegal boatloads of mussels used to be scraped off the rocks with spades and distributed in creels for spreading on the potato ridges. In Dundalk Bay, Mr. H. G. Tempest tells me, mussels for the table and for bait are scraped up from boats with long-handled rakes (Fig. 74). Easter and Good Friday in particular were times for visiting the shore. Of the now deserted Blasket Islands Thomas O'Crohan writes: 'it has always been the custom here to go and get kitchen from the strand to eat on Good Friday.'[2] Winkles (willucks) were the favourite food on these occasions, but after St. Patrick's Day, they say, limpets are better eating than winkles. Shellfish were boiled in milk to give food for children and for calves. Sandeels were pulled up with a bent iron rod or a blunted sickle: in Mayo 'they are taken on moonlit nights by considerable [517] gatherings of young people, the object being as much the amusement as the sandeels'.[3] In Donegal 'for scallops and oysters, [462] when the tide was out, the young women waded into the sea, some of them naked, and by armfuls brought them to the shore.'[4]

[1] E. E. Evans, *Mourne Country*, 144.
[2] T. O'Crohan, *The Islandman*, 29.
[3] C. R. Browne, *Ballycroy*.
[4] A. B., *The Rosses in 1753*, 201.

[Text continues on p. 226]

13:Evans K-5 (ca. 1940) 1957
ER6 Rural Irish ER6

226 types of gear. It used to be said that you should never risk taking a dog into some of the fishing villages on the north coast: [281] their skins were in great demand for making the line floats or 'stookies'. Very probably seal skins were formerly used for this purpose, as among the Eskimo. The sinkers of grooved stones from the beach might well pass for prehistoric implements (Fig. 74). The beautifully made line-baskets of unpeeled [285] willow have the graceful curves that one associates with the work of untouched 'primitives' (Fig. 82). And the division of labour was on a primitive level, for to the womenfolk fell the [462] tedious labour of baiting and preparing the hooks. The long-line fishermen were exceptionally hardy and were regarded with awe and respect by the inshore fishermen-farmers. No doubt the timid and the weakly had been weeded out by continual stress. Their knowledge of the sea and of the fishing [423] [777] marks was a guarded secret, and the best banks were sometimes allotted, no doubt to avoid fights, by casting lots. In the Hebrides this was done on Bride's Day. There also, and possibly in Ireland, the banks were held in rotation in a kind of marine rundale.

16:Messenger E-4,5 (1955-1966) 1969 ER6 Rural Irish ER6
(1959-1960) Inis Beag

tudes and practices; for the islanders do not wish to jeopardize unemployment assistance and old age benefits, nor to be taxed in the future, and thus closely guard sources and amounts of income, even from relatives and friends.

Division of Labor

The division of labor between the sexes is more dichotomous today than it was at the turn of the century, when there was an extensive sharing of the same tasks by men and women. The latter now restrict their economic activities to the home, for the most part, especially if they must care for infants and young children. As soon as children can speak and walk, they help their mothers perform household chores and run errands, such as carrying messages and procuring groceries in the shops. But at age seven, following First Communion, boys spend less time with their mothers and come to take on small jobs which throw them more and more into contact with their older brothers, their fathers, and other men of the island. By the time young adolescents pass Confirmation and leave school, at the time of puberty, they are able to perform most adult economic tasks, and their labor is of utmost importance to the family.

Among the major jobs performed by women outside of the household round, and these by only a few younger women, are cleaning fish, carrying seaweed, planting potatoes, haying, growing vegetables, feeding and milking cattle, and caring for poultry. They also knit, crochet, ready wool for weaving, and tailor clothes for themselves and their families, as well as make sweaters, belts, and shawls for sale. In the several homes which accommodate tourists during the summer months, most of the responsibilities for their care fall on the women of the household. Men also do the tasks associated with fishing, farming, and the care of large livestock just listed, and they participate in the job of thickening wool; all of the other subsistence and income activities are exclusively male ones.

In the past, when fishing was a more practiced and laborious occupation than it is now, women not only aided men gut and cure fish, but they baited lines and did other affiliated chores as well. They also participated to a greater degree than today in collecting seaweed and in planting, cultivating, and harvesting crops of all varieties. Their involvement in the economic life of the island often demanded that they transport heavy loads manually for long distances, especially when they cared for all of the needs of both large and small livestock and aided in kelp-making. It is not difficult to comprehend why women are mystified at the complaints of their single daughters about the hardships that young married women must endure.

Most folk admit that members of the present generation work less strenuously than did those of two generations ago, when harsh landlords rather than a benevolent government intruded so importantly into their lives. There is in Inis Beag a widespread feeling of guilt among men, seldom expressed openly, about being "lazy." It is my observation that island men, on the whole, put in fewer hours of labor and expend less energy than workers in a typical industrial plant in America. Inis Beag emigrants who return from England for visits invariably

16:Messenger E-4,5 (1955-1966) 1969 ER6 Rural Irish ER6
(1959-1960) Inis Beag

quarter-acre garden. The seed potatoes are cut so that each segment has two "eyes," and they are "stabbed" into the ridges in three rows with a digging stick, deep enough to escape the foraging of birds and rats, yet above the decaying seaweed which can "burn" the seed and cause it not to yield. It is not uncommon for women and children to stab seeds while the man of the house is trenching ridges in another part of the field. Many kinds of spuds are grown by the islanders, some of which are "early" and can be harvested before the end of June; the folk argue the relative merits of varieties of potatoes just as they do the use of fertilizers and farming techniques.

Planting must be completed before the cuckoo arrives in late April and sounds its call, and the person who is still seeding when the bird first is heard is the subject of ridicule. The laggard in some parts of Ireland is called a "cuckoo farmer," and it is said in Inis Beag that one who is "lazy about planting is lazy about everything." A tale is told of a Castle villager who saw another man, considered by the islanders to be overly indolent, cutting potato seeds in early April, whereupon he climbed the wall of the castle and imitated the song of the cuckoo. The victim of the practical joke gave up his job in disgust and fed the seed to his poultry. My wife and I witnessed a heated argument in a pub over the date of arrival of the first cuckoo of 1960. Word was passed among the men, some of whom were still planting, that a lighthouse keeper had heard the song five days before. The keeper was denounced as an exaggerator and "troublemaker," and agreement was reached that the bird always is heard first in Low Village and not at the back of the island. The official date of the cuckoo's arrival later was set at April 27th—15 days after its alleged appearance at the lighthouse.

"Late" potatoes are harvested from the ridges by spade as needed from mid-July until the end of October, at which time the gardens are emptied (see Fig. 7). The harvested spuds are separated in the fields into those to be fed to livestock, those to be used for seeding the next year, and those to be eaten; then they are transported by horse or ass to be stored in outbuildings. Just as the person who has failed to complete seeding by the time the cuckoo arrives is censured by his neighbors, so is the one who has not removed all of his potatoes from the ground by mid-November. As a man said to me when evaluating potential sons-in-law, "The father of a girl would think twice about marrying off his daughter to a man who didn't have his spuds in by the middle of the month."

Supplementing the potato dominated diet of the folk are other locally grown vegetables: cabbages, carrots, onions, turnips, parsnips, and lettuce. They are planted between March and May in ridges in much the same manner as spuds—on fallowing land, in small areas within fields containing indigenous soils which have been improved for this purpose, and in gardens in the villages where they are readily accessible. The more prosperous Inis Beag families also avail themselves of canned peas, beans, and carrots sold in the shops. It is usual for men to plant vegetables, but both men and women tend them to maturity and collect the plants after early September as they are needed for the table.

Once the potato fields are emptied, most farmers plant grass in them before the coming of winter. This allows the hay to be cut in June and July of the following year, after which more grass will come in for fall and winter pasturage. Grass

16:Messenger E-4,5 (1955-1966) 1969 ER6 Rural Irish ER6
(1959-1960) Inis Beag

kelp-making has disappeared, pig rearing has been abandoned, and fishing has become mainly a subsistence pursuit engaged in by only a small number of islanders. Hand in glove with these developments came the enlargement of arable lands and hence an increase in good pasturage, first necessitated by the intrusion of the eelworm and then stimulated by government agricultural supports. Farming became a more time consuming and lucrative occupation, as did the breeding and fattening of cattle and sheep for export, and the keeping of horses and asses expanded to accommodate the increased emphasis on farming. Thus, while the subsistence economy changed but slightly in two generations, the money economy experienced a radical alteration.

At the present time, 59 householders own one or more cattle; 56, one or more sheep; 22, one or more horses; and 58, one or more asses, among whom 8 have 2 asses and 1 a jennet. The government regulates the breeding of both cattle and horses, with the result that only one man is licensed to own a bull and the horses are mares or geldings. Cows are serviced for a 1 pound stud fee in the most inaccessible of fields, where children and tourists cannot observe the breeding of the "beasts." Most of the asses, just as the bulls and stallions, are castrated, but in this case to prevent them from kicking down fences and braying excessively when sexually aroused. Whereas almost all of the horses and asses and a few cattle have been imported from the mainland, the sheep population is Inis Beag sired. For the most part, cattle are grazed on fallowing plots, the few goats on crags at the back of the island, and other livestock on indigenous pasturage.

Cattle owners usually possess a "milch cow," a yearling, and a calf, and cows and bullocks are sold at two years of age. When a milch cow becomes old and "dried up," it either is fattened and sold or, if the price on the mainland is low, butchered and eaten by the householder and his family, usually between Allhallows and Christmas. "Cattle jobbers" visit the island to purchase cows and bullocks, and in 1960 they were paying between 60 and 80 pounds per beast. Excitement prevails on the strand on days when cattle are shipped off. Each struggling animal is pushed out into the sea by a group of men and then pulled to a canoe by a rope attached around its neck; its head is held over the stern transom of the *curach* for the trip to the steamer, where it is hoisted from the water and swung high over the deck and into a hold. Sometimes an islander is forced by circumstances to import a calf, and in 1960 the purchase price of calves at the fair in a nearby port was approximately 20 pounds; a colt cost about 50 pounds and an ass 5.

Probably the most striking difference between cattle rearing on the mainland and in Inis Beag is that island cows are not stabled, but forage and are milked throughout the year in the fields. Between November and March, they are pastured south of the terrace crest on fallowing and the more luxuriant of the indigenous plots, fed hay and rye carried to them from barns and outbuildings, and watered by bucket from neighboring springs which are swollen from winter rains. Men and boys care for their needs during this period, and often spend as many as three hours walking out and back to the pastures twice each day. With the coming of spring, cows are moved to fields on the terraces where women and children can feed and milk them, or men, who are now entering on the busy agricultural and

16:Messenger E-4,5 (1955-1966) 1969 ER6 Rural Irish ER6
(1959-1960) Inis Beag

fishing season, will not use up so much time getting to and from the pastures. Other reasons for shifting cows are that the village wells are more dependable than the springs at the back of the island during occassional summer dry spells, and cows when "tormented" by insects can run about the terrace fields more safely than they can the rockier and more fissured indigenous and improved plots above. Milking is done between eight thirty and ten o'clock in the morning and four thirty and six in the afternoon during the winter, and an hour or two later in the summer. When milking, the farmer crouches at the right side of the beast and holds a pail with his left hand while drawing one teat at a time with his right. He murmurs to the cow in Irish to keep it pacified, and is ready to move swiftly should the animal suddenly shift its position.

To encourage cattle breeding, the government subsidizes the construction of reservoirs at the back of the island for collecting rain water, and of barns and outbuildings for storing hay, rye, potatoes, and farming and fishing equipment. The typical reservoir is placed in an area surrounded by actual or potential grazing land located at a considerable distance from the nearest spring. It is composed of a cemented stone platform with a slanting concave surface which drains into a rectangular shaped tank. Barns and outbuildings are small stone structures, usually thatched, which are single roomed and doored and may have one or two small windows. The barns, like the reservoirs, are placed within easy access of fields used for pasturage.

Sheep are reared in Inis Beag to furnish wool, as well as to be sold and slaughtered for local consumption. They demand little care, as they are allowed to graze in undeveloped pastures and to obtain water from rain filled depressions in the pavement and from plants that they devour. Kept by their owners for five or six years and then disposed of, they are sheared once a year between May and July. There are white, brown, and black haired varieties, and between six and eight pounds of wool can be procured from an animal every shearing. If a householder possesses a large herd, he may choose to sell some of his lambs when they are six months old, and in August many lambs are shipped from Inis Beag on the steamer. Although some folk from time to time slaughter their own sheep to provide meat for the tables, several householders maintain large herds and specialize in selling lamb and mutton to visitors and fellow islanders.

All Inis Beag homes have at least one dog and most of them have a cat. These animals perform certain services and act as pets. At the time walls were low at the back of the island, dogs were employed to round up sheep, and they also aided their owners hunt rabbits along the rock piled shore of the west sound, when the meat of this animal was eaten more commonly than it is today. Now, their duties are restricted to warning of the approach of strangers and chasing chickens out of the kitchen. Cats are kept to catch mice, and their presence on the premises is sufficient to keep rats from approaching the house and outbuildings. They are treated less well than dogs, but both dogs and cats are given little affection and often are not fed enough. It is true that some islanders are strongly attached to their pets and provide them with adequate care, but they are the exceptions. A man devoted to his dog will be followed about the island by the animal, and a desired trait in a dog is that it will not show interest in persons outside of the

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household. Some cats have reverted to a wild state and roam the back of the island, sheep occasionally are killed by hungry dogs, and young people will entertain themselves by baiting dogs to fight. By and large, animals, especially asses, in Inis Beag are treated roughly or with indifference.

Fishing

It is estimated that between 30 and 50 three-men crews from Inis Beag fished regularly almost the year around at the beginning of the century. At that time there were ten families of fisherfolk—six in Low Village, two in High, and one each in the other two communities—who subsisted mainly on money obtained from the sale of their catches or by bartering fish for needed goods and services. Only farming and kelp-making intermittently interfered with the fishing regime of landholders, and fishing ceased altogether only for parts of December and January, when inclement weather and the Christmas season intruded. Women and children were deeply involved in the fishing endeavor, just as they were in farming and livestock rearing, to free their menfolk for fishing. Crews ranged the coast of Inis Beag and neighboring islands, the two sounds, the mainland coast for 20 miles, and Atlantic shallows 5 to 8 miles offshore. Lines 40 fathoms in length were "shot" for ling and cod, and nets over a mile in length were drifted to ensnare spring mackerel. At times when fish were particularly abundant, fishermen would be out daily for a week or two, arising long before dawn to have their lines down before daybreak, and returning home as late as midnight.

Sixty years later, a sharply contrasting situation prevails, wherein not only has the exporting of fish almost been discontinued, but fish no longer rank as a major staple in the diet of the folk and are not even eaten several months of the year. Nine three-men crews fished fairly regularly with nets and lines between February and October of 1960 and exported or sold locally part of their catches, and two crews fished for lobsters. Fishing now is carried on within a mile of the island, and only one crew ventured as far as the mainland in 1960. It was customary in the past for crews to fish for two consecutive days off a mainland peninsula and sleep overnight in their canoes or lodge in a village there, a venture which required over 30 miles of backbreaking labor at the oars. Line fishing today is done in shallow waters, only short nets are employed, and the men do not care to spend long hours at their task. Elders bemoan the present state of affairs for several reasons, one of them being the loss of fishing lore accumulated over the centuries —knowledge of the ocean floor, of deep currents, of the habitats and movements of fish, not to mention knowledge relating to the manufacture and care of fishing gear and fishing techniques themselves.

Most important of the factors which gradually have restricted fishing are the actions of foreign trawlers—particularly Spanish and French ones, the shift of migratory routes of fish, and long range changes in the weather. During the 1890s, foreign trawlers commenced to fish the waters surrounding Inis Beag, and in the decades since they have increased in number and have fished ever closer to the coast, until now they often penetrate within the legal limit. Not only have

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are worn over dark colored sweaters or blue woolen pullover shirts. Most sweaters are imported, although some of simple design are knitted by women, and shirts are sewn from wool sold in the shops. Under the outer layer of clothing are worn lightweight grey woolen undershirts, known as "grey shirts," and heavier white woolen—"bawneen"—underpants, called "white drawers." The grey shirt is flannel, but the folk use that term to designate homespun wool. Sometimes a bawneen waistcoat is substituted for the vest, and in the heat of the summer may be worn directly over the undershirt. Making up the remainder of the male costume are the ubiquitous Irish visored cap, imported leather or locally manufactured belts and shoes, and stockings. One of the most time consuming chores of women is knitting and darning stockings for their husbands and children.

Just as the vest is the most striking item of male apparel, the red or blue skirt, or "petticoat," is the most striking female one, in particular the red petticoat when viewed from afar against the dull colors of sand and limestone. The skirt, made from imported wool but dyed locally, is gathered and styled with a deep tuck about nine inches from the bottom, and under this in winter is worn an additional bawneen or red skirt. Sometimes a cotton petticoat and knee length "knickers" also are worn, and several layers of cotton "vests" and shirts provide needed warmth beneath the cotton or lightweight woolen handmade blouse during winter. Blouses are styled alike with collars, long sleeves, and buttons down the front, and usually are of subdued plaid material purchased in the shops. However, somewhat unusual designs and colors are admired, as are brooches worn at the neck of the garment. Black knee length woolen stockings and black leather shoes, both procured in the shops, encase the feet. Over the shoulders may be worn a multi-colored or red island crocheted shawl of small size, called a "shawleen." In winter and when attending church, women wear heavy brown woolen paisley or black shawls outdoors which cover the head. The black shawl can be bought on the mainland, but the paisley shawl is no longer available.

Infants of both sexes until toilet trained are clothed in plain bawneen dresses. Then boys don short pants of varying length made from homespun wool, which are worn with white sweaters or blue shirts. Corduroy trousers and jackets are coming into vogue for everyday wear, but on Sunday the white sweater always is worn. Older boys wear long woolen trousers or britches and blue shirts, and children of all ages go barefooted or put on sandals during the summer and add hand knit stockings in winter. Girls past infancy wear frocks sewn by their mothers, bought in the shops, or sent by relatives from abroad. Whether shoes and stockings are worn depends on the weather, and girls don sweaters and coats over their dresses to afford them protection against the cold. Hairbows provide the only decoration.

Underclothing is changed once a week, and women try to wash clothes that often as well. A man has at least one old and one new vest, trousers, and shirt, and on Sunday and for special events he will wear his newest articles of clothing; the same can be said of women's petticoats and accouterments. Winter and summer attire remains the same for both sexes except that some underclothing is shed during the summer, and at night on retiring outer clothing is removed and some

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The knit sweater called a "ganzie," is not a traditional item of wear, as is commonly asserted by writers, but was introduced in the 1890s as a cottage industry by the Congested Districts Board, which sent instructors to Inis Beag to teach the women there the manner of knitting the intricate patterns. Only children wear the ganzie, for men always have preferred a dark sweater of simple design which is indigenous to the island. The patterns bear such euphonious names as "crooked road," "figure eight," "double diamond," "rosebud," "honeycomb," and "blackberry," and most of them are common to the rest of Ireland, the British Isles, and other parts of Europe. The term ganzie, in fact, undoubtedly derives from the Channel island, Guernsey. A widely held belief that each Inis Beag family has its own distinctive sweater pattern, comparable to the Scottish tartan, by which its drowned members are identified is unfounded. Seventeen women knit for the mainland company, which supplies them with yarn, and are paid between 2 pounds and 2 pounds and 10 shillings by weight for each sweater. Some are able to knit a ganzie in a week, but others take two or three weeks; one woman made 41 sweaters during 1959. A girl working steadily at the knitting factory can earn slightly more in a week than one knitting a ganzie in that time, but most girls choose to knit sweaters because they can be at home where their task seems less tedious. Some women prefer to sell their sweaters to tourists and can on occasion dispose of a ganzie for as much as 6 pounds, but these women must purchase their own yarn, and marketing is much less secure as tourists seldom come into island homes. At present, the finest ganzies are knitted by women in Co. Donegal, a fact which Inis Beag women admit privately.

The woven belt and cowhide shoes of Inis Beag folk have an ancient heritage, just as has the *curach*. It is not known when the belt, or *crios*, was introduced into Ireland, but it has been worn for centuries by Portuguese seamen. Known as "pampooties," the island style footwear once was worn widely in Ireland, although made from various hides and skins, and a century ago was cut from sealskin in Inis Beag. The term pampootie is of Scandinavian origin, and my wife and I have heard it used among Danish peasants to describe their shoes. Today, a Danish expatriate who has lived in the island for almost a decade supports himself by weaving *crios* on a loom for the folk; he also sells them to visitors and to mainland shops along with woven ties and bookmarks. Although "the Dane" has come to monopolize the production of belts, several women occasionally make them by hand for their menfolk and to sell. The manufacture of *crios* once was largely in the hands of women, and they wore them sewn to their petticoats and tied at the side, but now it is mostly men who wear them. Three yards long and two inches wide, the belt is woven with a multitude of colors and designs and is worn wrapped twice around the body and tucked in at either side of the waist. Elders prefer traditional designs and shun the color green because it is unlucky, but young men are coming to like experimental patterns and all of the basic colors and their many shades. Contrary to popular opinion, there are no family designs. Some persons, however, ask for the same pattern every two or three years when they buy a new *crios* if they believe that it has brought them luck.

Pampooties are favored in Inis Beag because they are ideally suited for wet rocks and frail canoes. The spiked heels of female tourists and visiting emigrants who come ashore in *curach* are viewed with trepidation by crewmen, who are sup-

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especially outside of Ireland. Four islanders have entered orders—two priests and two nuns—and have brought their families not only prestige but an aura of sanctity; it is believed by the folk that God bestows grace on his earthly representatives and on their kin as well. Even the king is thought to receive some measure of supernatural support for the period of time that he spent during his youth, as is rumored, as a servant at Maynooth Seminary.

The folk rank one another according to their ability to row the *curach*, fish, farm, knit, and perform other economic tasks, although such talents do not bring the prestige that they once did. I often have heard individuals chaffed publicly, sometimes even to their faces, for possessing less than average skills, and many persons have told me privately that they admire or envy the skills of others and wish that they themselves were more adept. A man who owns land in the quarter of another village told me that he works painstakingly in setting a garden there, since his efforts will be appraised by the alien villagers and pitilessly condemned if found wanting. Women gain most of their prestige through performing well the tasks ascribed to them by the division of labor. The economic skills of individuals who lived in the past are lauded more than those of contemporary islanders, reflecting the shift of emphasis in the prestige system; this is far more the case with singing, dancing, and storytelling, as well as with the display of strength and courage. Institutionalized storytelling had disappeared from Inis Beag before 1960, although raconteurs of note still hold forth in the pubs and at small social gatherings. These persons, and the several who excel at singing and dancing, are held in high repute. Probably the best liked of the islanders is a man of 72 years who is admired for his wit, charm, friendliness, and agile step dancing. When drinking in the pubs, he enjoys telling anecdotes about his past experiences, singing and dancing, expressing a simulated sadness at his bachelor estate, and poking sly fun at the behavior of certain folk. Although he is landless and thought to be overly lazy, he is ranked high in the prestige hierarchy because of his esthetic talents and occasional *joie de vivre*. His recluse brother of opposite temperament remarked sadly, "Even the stones of the island know him, but no one knows me." Another landless man, now deceased, who was about the same age, enjoyed high status because he was a traditional storyteller, was noted as a young man for his exceptional strength and athletic and rowing prowess, had spent a decade in the United States, and by reading had educated himself well above the level of most of the folk.

Stories abound concerning once famous men of strength and courageous deeds in Inis Beag and the surrounding region. These anecdotes are recounted more during the summer months than the winter ones, when tourists are within earshot and can be suitably impressed. Acts of courage performed by folk in the past mostly deal with mishaps which occurred to crews while fishing or traveling to and from nearby islands or the mainland. The feats of strength performed by former athletes—such as putting the shot, long jumping, and "throwing the half-hundred"—are well within the realm of possibility, but other feats usually are grossly exaggerated. Examples of the latter are the man who, grasping the base of the front leg of a chair in which sat a person weighing 11 stones (154 pounds), lifted it with one hand, also the man who raised over his head "with ease" a struggling opponent of 16 stones (224 pounds) in a pub fight.

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later on, particularly in those families where competition for the inheritance of property is engendered among siblings by the fathers' attempts to ensure favored treatment in old age.

Men are far more active socially than are women. The latter are restricted by custom mostly to visiting, attending parties during the winter, and participating in church-associated activities. Many women leave their cottages only to attend mass, wakes, and funerals or to make infrequent calls on relatives; my wife and I talked with some elderly women who had not visited other villages or walked to the back of the island for thirty or more years. Men not only attend parties with their womenfolk but go to dances during the summer, frequent the pubs, play cards almost nightly during November and December (the period when once people congregated to hear storytellers), visit the homes of kin and friends or meet along the trails at night, and range the entire island and the sea about it in their economic pursuits. Before the age of benevolent government, women shared many economic tasks with men, such as collecting seaweed, baiting lines, and gutting fish. But now they tend to household chores and only milk cows and perform some of the lighter farming jobs with their fathers and husbands.

The island folk are devout Catholics, despite the fact that they are critical of their priests and hold pagan religious beliefs. Youth of Inis Beag overtly disallow the existence of other than church-approved supernatural entities. However, their elders cling to traditional pagan beliefs and practices (many of which are Druidic in origin) about which they are extremely secretive for fear of being ridiculed by outsiders and their more skeptical neighbors. The non-Christian array of spiritual beings includes various spirits and demons, ghosts, witches, phantom ships, and animals and material objects possessing human attributes and volitions. Prominent among the spirits thought to inhabit Inis Beag are the trooping and solitary fairies, sea creatures, mermaids, and the banshee. The most formidable of the demons is a pooka which lives in a Bronze Age burial mound and roams the strand and common land at night altering its shape and size at will; during the day it will twist the limbs of unwary persons who choose the hill for a resting place. Ghosts, called "shades," are frequently seen after dark performing economic tasks. They are thought to be doing penance in purgatory, which embraces the earth as well as a spiritual locus; this is one example of the many reinterpretations of Christian and pagan belief effected by the islanders. The only form of witchcraft practiced today is the casting of the evil eye. At least three persons, suitably ostracized, are believed to be able to perpetrate evil

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[155] bathing his chest in the mother's absence. (In this case, Oedipal and sexual attitudes probably were at work in tandem.)

It must be pointed out that nudity is also shunned for "health" 158 reasons, for another obtrusive Inis Beag character trait is hypochondria. 751 In some cases, however, it is hard to determine whether concern with [291] modesty or health is dominant in a particular behavioral response. Fear [834] of colds and influenza is foremost among health concerns; rheumatism [753] and related muscular joint ailments, migraine headaches and other psychosomatic disorders, tooth decay, indigestion ("nervous stomach"), and hypermetropia are other widespread pathologies which cause worry among the folk—not to mention those of supernatural origin.

514 Secrecy surrounds the acts of urination and defecation. The evac-827 uation of infants before siblings and strangers is discouraged, and [863] animals that discharge in the house are driven out. Chickens that ha-[825] bitually "dirty" their nests while setting are soon killed and eaten. [562] Although some women drink spirits privately, they seldom do so at [273] parties. In part this is because of the embarrassment involved in visiting the outside toilet with men in the "street" looking on. One of the most [241] carefully guarded secrets of Inis Beag, unreported in the many works describing island culture, is the use of human manure mixed with sand as a fertilizer. We were on the island eight months before we discovered that compost is not "street drippings" and "scraw," but decomposed 237 feces. With "turf" becoming more difficult to procure from the main-372 land, some islanders have taken to importing coal and processed peat and burning cattle dung. The dung is prepared for use in difficult-to-reach plots at the back of the island when tourists are few in number; it is 514 burned covertly because of the overtones of sex and poverty. Another 283 custom that my wife and I learned of late in our research, due to the • [462] secrecy surrounding it, concerns the thickening of wool; men are required to urinate in a container and tread the wool therein with their bare feet.

* 831 Other major manifestations of sexual repression in Inis Beag are 522 the lack of a "dirty joke" tradition (at least as the term is understood [154] by ethnologists and folklorists) and the style of dancing, which allows little bodily contact among participants. I have heard men use various verbal devices—innuendoes, puns, and asides—that they believed bore [123] sexual connotations; relatively speaking, they were pallid. In the song that I composed, one line of a verse refers to an island bachelor arising late in the day after "dreaming perhaps of a beautiful mate"; this is